

BIBLE**FINAL AUTHORITY: Lessons for the Teachers' Manual**

by
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edited

V. King James and Hampton Court

With the death of Elizabeth in 1603, James VI of Scotland became King James I of England. While en route to assume his throne in London, he was intercepted by an august delegation of Puritan ministers who presented him with a statement of grievances against the Church of England. With nearly a thousand signatures attached thereto (10% of the English clergy), it came to be known as the *Millenary Petition*. The king responded by dispatching a proclamation "touching a meeting for the rearing and for the determining, things pretending to be amiss in the church." A conference date was set for the 14th, 15th, and 16th of January 1604 at Hampton Court, the largest of the royal palaces with over 1,000 rooms.

Because James held to the "divine right of kings," he was opposed to most of the Puritans' complaints. (The Puritans believed in limited power for monarchs.) In the providence of God, James did concur in their suggestion that there might be a new translation of the Bible. This appeared to be politically expedient as England was currently divided between the Geneva and Bishops Bibles, not to mention that the work would be seen as his doing. In July of that same year, James made his personal selection of 54 of the kingdom's brightest intellects with the project to be formally underway in 1607.

From the time of James' involvement with the new translation project, all the forces of Hell became arrayed against him. Not only were the local Druids placing curses on James, but numerous assassination rumors required the king to wear protective padding under his clothing to deflect the blades of would-be assassins; however, the greatest threat to the epoch translation project was a daring attempt by the Jesuit order of the Roman Catholic church to "blow the king to kingdom come" when he stood to open his first parliament on November 5, 1605. Twenty-four hours before the meeting was to convene, thirty-six barrels of gunpowder were discovered in the cellar directly beneath the very spot where James was to stand. Several Catholics were tried and executed, the last being "Father" Henry Garnet, Jesuit general for all of England.


By the time the translators were ready to begin in 1607, their numbers were reduced to forty-seven. The men were divided into six companies and met at three locations, Cambridge, Oxford, and Westminster. They were without question the brightest minds alive at that time.

Their chairman John Bois was reading Hebrew at age five and writing the same at age six. He would enter his study at 4:00 a.m. and leave at 8:00 p.m., studying on his feet while resting only on his knees.

Lancelot Andrews was conversant in fifteen languages. It was said of Miles Smith that he was a "walking library." While one translator took a month's vacation to master a new language, another edited a Persian dictionary; however, their most impressive quality was seen by the fact that they worked in spiritual harmony for four long years to produce the greatest literary masterpiece of all time. Observe how they wisely utilized the principle of not putting all your eggs in one basket with respect to their actual translating procedures.

BIBLE (cont.)

Each man in each company shall separately examine the same chapter or chapters, and put the translation into the best shape he can. The whole company must then come together, compare what they have done, and agree on what shall stand; thus, in each company, according to the number of members, there would be from seven to ten distinct and carefully labored revisions, the whole to be compared and digested into one copy of the portion of the Bible assigned to each particular company. The ninth rule directs that as fast as any company shall, in this manner, complete any one of the sacred books, it is to be sent to each of the other companies, to be critically reviewed by them all. The tenth rule prescribes that if any company, upon reviewing a book so sent to them, finds anything doubtful or unsatisfactory, they are to note the places, and their reasons for objecting thereto, and send it back to the company from whence it came. If that company should not concur in the suggestions thus made, the matter was to be finally arranged at a general meeting of the chief persons of all the companies at the end of the work; thus, every part of the Bible would be fully considered, first, separately by each member of the company to which it was originally assigned; secondly, by that whole company in concert; thirdly, by the other five companies severally; and fourthly, by the general committee of revision. By this judicious plan, each part must have been closely scrutinized at least *fourteen* times.



One of the most common objections raised to rebellious Christians against the King James Bible has to do with the various editions of that work subsequent to 1611. "Which 1611 A.V. do you hold to?" is a common question of ridicule. What these detractors fail to realize is that the various editions of the King James Bible (1613, 1629, 1638, 1644, 1676, 1680, 1701, 1762, 1769, 1804, 1813, 1850, and 1852) have corrected lithographical (printing!) and orthographical (spelling) errors and nothing else. The liberal would have you equate such innocent examples of changing "darke" to "dark" and "rann" to "ran" with the perverted corruptions of modern translations which remove the blood and the deity of Christ in numerous verses. The sum total of all spelling and typing errors in any edition of the authorized version would still produce a text that is superior to any of the modern revisions translated from the polluted text of Westcott and Hort.

VI. Sanctioned from on High

Perhaps the most effective Bible principle to support the King James Bible can be found in the story of David and Goliath. When King Saul offered his armor to David, the ruddy youth chose to use his own sling shot, because he already knew that it worked.

The undeniable blessings of God which accompanied the preaching of the 1611 Authorized Version constitute the central irrefutable argument for the superiority of our King James Bible. Church history confirms that the greatest period of revivalism and missionary activity prevailed where the Authorized Version reigned supreme in the land. Conversely, with the Revised Standard Version of 1881, signaling clear repudiation of final authority, a new era of spiritual deterioration was inaugurated.

The central premise of lesson six is that the A.V. 1611 had already received the endorsement of God Himself through an unprecedented proliferation of over 900,000,000 copies translated into at least 300 foreign languages. Facts are stubborn things.